Volume LXXXIV CHICAGO, October 9, 1919 Number 6

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

## HYMN.

(Written on the occasion of the burning of the Community Church, September 11, 1919)

Behold, O God! our holy house
And beautiful, is burned,
The altars by our fathers reared,
To dust and ashes turned.

We stand as those who, driven far
By waste of fire and sword,
Find not in unfamiliar ways
The presence of the Lord.

But lo, through storm and flame there fly
Words winged of faith and love;
Quick to our sudden need are friends,
Like angels from above.

This strange and crowded world becomes
One vast cathedral fair;
And every humblest heart of man,
An altar for our prayer.

We have Thee, Lord. Our house is dust,
But Thou art living still
Within the loved community
Of souls that do Thy will.

JOHN HAYNES HOLMES.

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PUBLISHED WEEKLY

# UNITY

$2.00 PER ANNUM

ESTABLISHED 1878

With THE FREE RELIGIOUS ASSOCIATION OF AMERICA, THE CONGRESS OF RELIGIONS, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices.

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Vol. 1. March 1, 1878. No. 1.

THE
Pamphlet Mission
FOR
FREEDOM, FELLOWSHIP & CHARACTER
IN
RELIGION.

Publishing Committee:
Robert Collyer, Chicago. Wm. C. Gannett, St. Paul.
Jenkin Ll. Jones, Janesville. C. W. Wendte, Cincinnati.
J. C. Learned, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

Francis L. Roberts, 65 Washington St., Chicago, - Business Agent.
J. T. Sunderland, 65 Washington St., Chicago, } Editors of
Geo. W. Cooke, Grand Haven, Mich., - } "Notes and News."

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UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, CHICAGO, ILL.
*"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."*

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIV THURSDAY, OCTOBER 9, 1919 NUMBER 6

## THE NEW EDEN.

When every child shall through his native gift
Be truthward led, along the ways of joy;
When every man shall at his labor lift
Head, heart and hand to God, who gave employ;

When every one an artist soul shall be,
At forge or easel, at the desk or loom,
Then through his tasks shall every man be free;
No one shall toil, as captive to his doom.

Cities shall then become the shrines of art;
Towns, gardens all, shall blossom as the May;
Laughter shall thrive, of every life a part,
And rest await each man at close of day.

Then shall be born the kingdom of the blest;
Then Love shall rule, by might of sympathy;
Then God once more shall see His garden drest
With flower and fruit and every pleasant tree.

*Chicago.* THOMAS CURTIS CLARK.

We suppose that Andrew Johnson made a worse exhibition of himself, in his great presidential swing around the circle, than Woodrow Wilson has been doing in recent weeks. But Johnson was a man far inferior in training and natural capacity to the present occupant of the White House. Certainly, when judged from the standpoint of his past achievements, and more especially of the exalted level of intellectual and moral leadership maintained throughout the War, President Wilson's speeches in his great tour through the West, have been enough to break the heart of his countrymen. When he began by stating that his Senatorial opponents should "put up or shut up," we set it down as an unavoidable lapse of taste, and thought nothing more of it. When he flung at these same opponents the later charge of being "contemptible quitters," we recalled the old "saw" about abusing the other attorney when one had no case, and passed on. When he became entangled, day after day, in a hopeless mess of contradictions and inconsistencies, we reminded ourselves that it was Woodrow Wilson who was speaking, and let it go at that. But assuredly the limit of patience and understanding was reached, when, in the closing days of his journey, vexed by the obvious failure of his crusade, he began to fling the old charge of pro-Germanism? It was infinitely amusing, to be sure—at least to the pacifist!—to see the old line patrioteers of the Henry A. Wise Wood and New York *Tribune* type squirming under that very same slander of aiding and abetting the enemy, which they themselves only a few months ago were flinging so delightedly at all who dared to disagree with their standards of correct opinion. Now they know how it feels! But it still remains true that the charge is as foul a thing today as it ever was. And a President who "stoops" to such methods "to conquer," forfeits thereby the support of his fellow-citizens.

---

The call of the Committee of Forty-Eight, which we will print in a later issue, is the most important document which has been put forth in this country in many years. It has a significance far transcending any political implications which may be involved. New forces, demanding the solution of existing national and international problems on new lines of radical reform, are sweeping to the fore in America, as in every other country in the world. These forces are bound to express themselves, and sooner or later to dominate the situation; and if they do not do it by political action, they will be certain to do it by direct or violent action. Already the tendencies to resort to force for the accomplishment of social ends are alarming in number and potency. Nothing can save the situation but the organization of a new liberal or labor party which will give outlet to the seething forces of unrest, and at the same time capture and direct these forces to constructive endeavor. What is needed today is statesmanship—statesmanship that will save the nation from the confusion and madness into which it has fallen. In the Non-Partisan League, in the American Labor Party, in the attempted reorganization of the Socialist Party, we see gratifying evidences of the new creative life which is stirring the people of this country. In the conference of the Committee of Forty-Eight is an opportunity to gather all of these movements together, and organize them into a great party which shall hold the allegiance of all enlightened men who would build anew our shaken social structure. St. Louis on December 9th may be a memorable occasion.

---

We have had occasion many times in the past to criticize and condemn the pusillanimous policy followed by the Federal Council of the Churches of Christ in America, in matters presenting a clear-cut moral issue. The attitude of the Council in problems growing out of the Great War, for example, was one of the most humiliating instances of spiritual cowardice which we have ever seen. All the more grati-

fying, therefore, on this account is it to note the pronunciamento recently put forward by the Federal Council on the Negro question. Here is a problem which is becoming more terrific every hour, as witness the incredible outbreak of mob violence in Omaha, Nebraska. More and more obvious is it, also, that there is no solution of this problem save in the most uncompromising application of the principles of justice and fraternity. It is just here that the Federal Council speaks words which are worthy of unqualified praise. Security of life and property against the mob—economic justice, equal opportunity to get and hold work, guaranteed the Negro—the abolition of the hated and insulting "Jim Crow" car—adequate educational facilities for Negro children and youth—recovery of equal rights of franchise for the blacks—these are some of the demands insisted upon by the Council. And over all it lifts the challenge of "actual practice of the principles of the brotherhood of Christ," especially upon the part of the churches. "We must confess," says the report, "that the Church and its ministry as related to the welfare of the Negro, has been too little inspired by the fundamental principles and ideals of Christ. The Church, which for fifty years has a record of almost unmatched service in the education and betterment of the race, will now be recreant to her trust if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and goodwill." These are brave and sound words, to be commended to all churches everywhere. If Christianity cannot vindicate itself on the race issue in America, it is a feeble and futile thing indeed!

---

Why are so many Christians eager to undertake the conversion of the Jews? And why do they feel so astonished when the Jews take umbrage at this missionary enthusiasm? Bishop Thomas Garland, in the course of a discussion at a recent Episcopal convention, of the problem of Americanizing Jews in this country, is reported to have said that the Americanization of Jews was secondary to their Christianization. Endorsement of this remark was made by a colleague, Dr. John L. Zacker, who declared that "the Jews control the world, and if Christianity is to convert the Jews, it must be up and doing." Such concern for our Hebrew fellow-citizens is certainly touching. But for ourselves, we must confess that we sympathize not at all with these ardent churchmen, but with the Jews who are protesting vigorously against these earnest endeavors on their behalf. We wonder, for example, what Bishop Garland would think if some influential rabbi should plead for the "Judaizing" of Protestants, and undertake the establishment of missions for their conversion. As regards Jews and Protestants, we are convinced that the former have quite as much to give as the latter, and that a rigorous comparison, from the standpoint of genuine prophetic quality, between Protestant bishops and Jewish rabbis, would be not at all to the disadvantage of the non-Christians. What is needed today is not a conversion of Jews to Christianity or of Christians to Judaism, but a uniting of the two long-severed groups on that basis of moral and spiritual idealism which is common to them both. What keeps Jews and Christians apart is the accessories of religion—"the excess baggage," as Mr. Jones used to call it—which is alien to the spirit alike of Isaiah and Jesus. What unites them, in spite of themselves, is that glorious heritage of prophetic and apostolic idealism which is properly the possession of them both. And it is just this, also, by the way, that the world so sorely needs for the solving of its ills. Away with programs of conversion! Brotherhood is what we want, and this is found in Him who is "the one God and Father of us all."

---

On the religious page of a Saturday evening paper in New York (September 20th) there appeared the following news item:

> A charming young vicar, the Rev. ———, has come to take charge of Holy Trinity Church of St. —— Parish. He fits in perfectly with the lovely group of buildings, unequalled in architecture by any other in the city.

We have heard Christian ministers described as wax images, and plaster saints, and stained-glass window prophets, but always by some vulgar soap-box orator, or curb-stone agitator. But here is a serious statement, published on a special page of one of the most ably edited newspapers in New York, praising a clergyman as a "charming" ornament for a "lovely group of buildings." Only three persons could have written this item—the vicar himself, which is unbelivable, the religious editor of the paper in question, a trained woman, of long experience in, and wide knowledge of, the church field; and some officer or member of Holy Trinity Church. This ridiculous and nauseating statement, in other words, must be traced not to some irreverent outsider, but to some serious and well-intentioned *insider*. And we wonder at the plight of Christianity today! A few less "charming young vicars," and a few more prophets of the breed of a certain John the Baptizer, who was known not for the beauty of his looks but for the terror of his words, might avail to win back to the church the attention, at least, if not the admiration, of men.

---

In his recent book, "The Old Freedom," our associate editor, Mr. Francis Neilson, speaks of Dr. Nicolai's "The Biology of War" as "one of the most valuable contributions to the thought of the world which has come out of this strife." "It may be called," he

continues, "the greatest work on the brotherhood of man that has been written since the Bible." To those who have not read this masterpiece, this word of praise may seem a gross exaggeration; but to those who have read and pondered it, Mr. Neilson's statement appears only as a word of sober truth. "The Biology of War" takes rank as one of the most remarkable books ever written on any subject at any time. One wonders whether to marvel most at the scope and profundity of knowledge displayed by its author, his masterful grasp of the whole argument involved, his exalted spirit of idealism, or the extraordinary fact that the work was written while Dr. Nicolai was imprisoned in the fortress of Graudenz. So also is one perplexed and perhaps amused by the double irony, on the one hand that Germany, in the midst of its great war against the rest of the world, should produce the most terrific indictment of war ever penned, and on the other hand that the Allied peoples should receive the final answer to the case for war from the hands of a German! It is amusing to note the careful effort of publisher and translater to indicate that it is the German war that Dr. Nicolai is talking about and German militarism that he is denouncing. Nothing, of course, could be further from the truth! Most of Dr. Nicolai's facts are taken from the history of Germany, and most of his syllogistic arrows aimed straight at the Prussian military system. But this is because the author is a German, writing in Germany for German readers. Always, from the first page to the last of his "great argument," it is war *per se,* war in general, all wars by whomsoever fought, that he is talking about; and militarism as a curse of every modern country, that he is attacking. This book, as Mr. Neilson points out, is a "work on the brotherhood of man." So also, by the same token, is it an indictment of that system of political and economic relationship, shared in by all nations, which wrecked the world in 1914.

## Isvolsky's War

In Paris, a few days ago, a man of great diplomatic prestige died. His influence in Europe was once so powerful that many publicists and politicians regarded him as the most sinister, pernicious figure of the chancelleries. His death reminds me of the distance of political intelligence which lies between us and Europe: we seem to be not merely an ocean apart, but worlds apart. The hemispheres are out of touch. Isvolsky is dead, and the millions over here do not know he ever lived. The few who have taken an intelligent interest in Europe's foreign policies, and who have studied the secret treaties, will remember Isvolsky as the Russian Ambassador, under the old regime, at Paris. But even the few do not know that he was for years, before the outbreak of hostilities, one of the leading actors in the prologue of the tragedy which began with the murder of the Archduke at Serajevo. The part he played was one of stupendous significance.

He was the successor of Count Lamsdorff as Minister of Foreign Affairs at the Court of St. Petersburg, and as the Tsar's Foreign Minister he, with Theophile Delcassè, was to a great extent responsible for the Convention with England of 1907, which created the Triple Entente. This was the Convention which completed the plan laid down by Delcassè of enclosing Germany in "an iron ring on land and sea." In 1910, Sazonoff succeeded Isvolsky as Minister of Foreign Affairs, and the latter became Russian Ambassador at Paris.

In the obituary of Isvolsky published in the *Manchester Guardian* there is a biographical sketch, written with much moderation, by one intimately informed on French politics. There is nothing particularly new related in the sketch, but the facts it contains are of so great value to the student that we give it in full to our readers:

> M. Isvolsky, who died in Paris yesterday, had for the last ten years played a sinister part in European politics. Since he became Russian Ambassador at Paris in 1910, he had a great and pernicious influence on French policy. M. Poincaré was very much influenced by him. One example of that influence was the recall of the late M. Louis from the French Embassy at Petrograd. M. Louis was not favorable to the policy of the Russian Government, and of M. Isvolsky in particular, who he believed to be a danger to the peace of Europe, and he more than once warned the French Government of the perils to which France was exposed by Russian Imperialist ambitions. When M. Poincaré became Prime Minister in 1912, M. Isvolsky demanded the recall of M. Louis, which he had been unable to obtain from the preceding Prime Minister, M. Caillaux. M. Poincaré yielded, but the news that M. Louis was about to be recalled oozed out and caused such strong protests in France that Poincaré went back on the decision. Early in 1913, however, after M. Poincaré's election as President of the Republic, M. Louis was recalled and replaced by M. Delcassé, who was *persona grata* to M. Isvolsky. The reason alleged for M. Louis's recall was that he was too democratic and too simple in his tastes and habits for an ambassador in the Court of the Tsar, and that a man of more aristocratic habits and tastes was desired.
>
> M. Isvolsky had a considerable share in imposing on France the Three Years' Service Law, which was initiated by the French General Staff

but imposed on the French Government through the intermediary of Russia. When M. Viviani formed his first abortive Cabinet after the general election of 1914, M. Paleologue, who had then become French Ambassador at Petrograd, attended the first Cabinet Council and on behalf of the Tsar demanded that the Three Years' Service Law should be maintained. This interference led to the resignation of two Ministers, M. Georges Ponsot and M. Justin Godard, and to the break-up of the Ministry. When M. Isvolsky was Russian Foreign Minister, from 1908 to 1910, he secretly agreed in advance to the annexation by Austria of Bosnia-Herzegovina. He was severely criticized in Russia and was even accused of having been bribed by the Austrian Government, but the accusation was never proved. It was the unpopularity which he incurred on this account that led to his appointment to Paris. M. Sazonoff succeeded him as Minister of Foreign Affairs.

In 1911 M. Isvolsky intimated to M. Caillaux on behalf of the Russian Government the refusal of Russia to support France in the event of a war with Germany resulting from the Agadir incident. It was this refusal that made M. Caillaux determined to avoid war at any price except that of national humiliation. M. Isvolsky succeeded in 1912 or 1913 in obtaining assurances which committed France to Russia in the event of war between the latter and Germany or Austria beyond the terms of the Franco-Russian Alliance.

It is not libel to say that M. Isvolsky had a large share in the responsibility for the war, for he himself in the autumn of 1914 used to speak of it as "my war." When Jaurès was waiting at the Ministry of Foreign Affairs with other Socialist deputies to see M. Abel Terry on July 31, 1914, a few hours before his assassination, M. Isvolsky happened to pass through the anteroom. Jaurès publicly pronounced him before the persons present as one of the authors of the war, and called him a "scoundrel." Early in 1917 M. Isvolsky was looked upon with some suspicion in Paris, as he was believed to favor the proposals for a separate peace between Russian and Germany. But after the accession of M. Clemenceau to power he was again received into favor and continued to exercise considerable influence on the policy of the French Government in regard to Russia.

Isvolsky was most assuredly one of the innovators of the system of secrecy in commercial diplomacy. Whether the historians will give him all the credit for all the secret and financial innovation, introduced into the business of the chancelleries, since the early years of this century, is doubtful, for the work and ambition of Theophile Delcassé must be taken into consideration. They were, however, a pair, and I doubt whether in matters of great political importance they ever pulled separate ways. They were certainly responsible for drawing Great Britain into the Continental System. And to no other men in diplomacy can there be attributed part or parcel of those evils which destroyed the peace of Europe, as it was maintained since 1814 with three exceptions: the Russian war of 1854, the Austro-Prussian war of 1866, and the Franco-Prussian war of 1870. There have been wars within States, Balkan wars, wars against non-European peoples, which were part of the old diplomatic game; and such wars have been waged for the Balance of Power through nearly all the decades since the overthrow of Napoleon. But no such conflagration as this could have been engineered under the diplomatists of the old school. They made it their business to localize war-storms. Even Palmerston, with all his diplomatic faults, would have opposed the Moroccan plan of Delcassé and Lansdowne. In 1857 Palmerston would have nothing to do with the similar plan of the French Emperor for the conquest of Morocco. Indeed, Palmerston wrote to Lord Clarendon, saying, "How, then, could we combine to become unprovoked aggressors, to imitate in Africa the partition of Poland by the conquest of Morocco for France, of Tunis and some other state for Sardinia, and of Egypt for England? And, more especially, how could England and France, who have guaranteed the integrity of the Turkish Empire, turn round and wrest Egypt from the Sultan? A coalition for such a purpose would revolt the moral feelings of mankind and would certainly be fatal to any English Government that was a part of it."

That was the fixed British policy of the middle of the last century. But under the new system that policy was totally reversed; indeed, the very scheme Palmerston and Clarendon denounced became under Lansdowne and Balfour one of the main features of the Entente Cordial, and its execution did not "revolt the moral feelings of mankind," because the diplomacy which brought it about was secret and nefarious: a kind the old school knew little or nothing about. It is safe to say there is not one redeeming feature in the diplomatic policy and method of Isvolsky and Delcassé; not one that would have been accepted by the old chiefs of Downing Street and the Quai d'Orsay.

These two men, who assumed control in Europe during the reign of Edward VII, were responsible for nearly all the suspicion and unrest which distributed European politics for the ten or twelve years before the war. They were mainly responsible for excessive armaments, swollen military and naval esti-

mates. They were toadies of a particularly dangerous type. Under the cloak of nationalism they betrayed their people, deceived their political and diplomatic colleagues, and plunged their countries into irretrievable disaster. They fostered armament rings, they promoted international concessionaire groups, they encouraged financial prostitution: all to the detriment of the best interests of their taxpayers. They have been accused of bribery, sycophancy, intrigue, and cruel aggression.

The publication of the secret treaties has afforded some startling surprises for those people who imagined the war arose out of a dispute between Austria and Servia. The secret treaties, indeed, prove without question that the war had long beginnings. It was, of course, known to close observers of European politics that there were secret agreements binding the Entente Nations to combine against the Central Powers, under conditions not specified precisely, and despite the replies of British Ministers in the House of Commons that England was under no military or naval obligation to Russia or France, or both, that history would prove that the supposition held by so many European Liberals that the combination of Entente Powers was complete, was perfectly correct. European Liberals knew their Isvolsky and Delcassé. There is now no doubt about the military and naval commitments to one another entered into by the Entente Powers before the spring of 1914. Sazonoff's conversation, recorded by himself, with Sir Edward Grey in September, 1912, leaves no doubt as to Great Britain's and Russia's pre-war preparation. France, he said, was pledged, if Germany backed Austria in a war against Russia, to give naval aid in the Black Sea: would England, he asked, do "the same service in the North by keeping the German fleet off our coasts on the Baltic?" The answer was unequivocal. Without hesitation Grey replied that if the situation in question occurred, England would do everything to inflict the heaviest blow on German power. Later in the spring, 1914, when Russia was thinking of forcing the Bosphorus, Isvolsky saw Sir Edward Grey in Paris, and again asked about British aid for the Dual Alliance. "According to Sir Edward Grey's account, there could only be a question of a naval convention between us and England, and not a Continental convention, because the disposition of England's land forces was already arranged, and they could not operate alongside the Russian land forces."

Isvolsky claimed it was his war. "My war," he boasted. Well, what of it was not his, certainly belonged to Delcassé. For the war Isvolsky claimed as his war was not that which was begun with the invasion of Belgium by the German troops, but that war which he had deliberately planned, with Delcassé, ever since those distressing days when Britain was recovering from the bitterness caused by the Boer War. Isvolsky's war was that which Jean Jaurès objected to; the one which prompted him to call "scoundrel" after the figure of Isvolsky as he passed the anteroom at the French Ministry of Foreign Affairs, on July 31, 1914. Isvolsky's war was the one British Liberals feared for ten years, and British Radicals denounced since Agadir. Isvolsky's war was that which had been in the making since Britain relinquished her policy of "splendid isolation," as the late Lord Salisbury called it.

These were your gods, O Israel! The gods that grind the people to pieces. What hope is there for mankind so long as they worship political gods of this order? None whatever! Few will know it was Isvolsky's war, fewer still will ever know the part Delcassé took in its making. Germany's blunders are firmly rooted in the public mind. The imbecility of her foreign office will never be pardoned. Politically and diplomatically, in international affairs, she failed in every crisis since the days of Bismarck. So the war old men will talk about, in the years to come, will be that which was sprung on an unsuspecting world in the summer of 1914. All that which is of vital significance to a thorough understanding of those grave issues which involve nations and continents of uninformed people, will be questions for historians of the next generations to answer sensibly; all those events of enormous importance to a clear comprehension of this war's beginnings will be recorded in books too ponderous for public consumption. The war will be that which began in 1914. Isvolsky's war will be known only to the few.

But he is gone never to make another war. His work is, however, not by any means done, for he has left behind, in the chief chancelleries of Europe, worshippers of his diplomatic cult. And his associates have raised a great monument to his memory: the treaty of peace.

FRANCIS NEILSON.

---

## THE LAST ADVENTURE.

All forms of life are endless; each frail vase
  Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of nature's melodies through endless days—
  And yet forever new and sweet to men.

Gleams hint that life upon some future waits;
  The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same nature which now mates
  Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:
  "The law uncomprehended, I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings,
  And heavenward fly—who crept but yesterday.

In life's fair mansion I am but a guest;
  And life will bring fulfillment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
  The consummation of the poet's dream."

*—James Terry White.*

## CONTRIBUTED

# Giddings for Freedom!

***Professor Condemns Destruction of "Free Moral Agency of a Fellow Being."***

Dr. Frank H. Giddings, Professor of Sociology at Columbia University, New York, is the latest recruit to the army of freedom. In a recent public address in New York City he said, according to a prominent report in the New York *Times:* "You can commit no greater immorality than to deliberately destroy the free moral agency of a fellow being."

These are great words. They are words which this poor world has been dying for for five years. They are words so refreshing, so inspiring that I must repeat them. Listen: "You can commit no greater immorality than to deliberately destroy the free moral agency of a fellow being."

When the war came to the United States large numbers of men and women continued to uphold ideals to which their whole life had been dedicated. Their particular view of existence and of human conduct proceeded from the very depths of their being. It had been with them a matter of earnest inquiry and ceaseless searching. Suddenly to revolutionize their view of human relationship was as impossible to them as to change the color of their skin.

These men and women had hitherto been accounted good citizens. As fathers, mothers, husbands, wives, etc., their conduct and character had been little short of exemplary. Among their fellows their judgments upon important matters had been found good and trustworthy. Yet when the war came these same men and women were found to be everything that was evil, bad citizens, enemies of their country, friends of the Kaiser, cowards, etc.

Their refusal to abandon the principles of a lifetime brought upon them persecution in many forms. They were not only denounced for holding the views they did, but denied the natural corollary of holding opinions, namely, the right of trying to convert others to them. Those who persisted in saying what their consciences told them was the truth were fined, imprisoned and treated as criminals. In a word the "free moral agency" of thousands and thousands of Americans was "destroyed."

### NO HEADLINES APPEARED.

Professor Giddings made innumerable speeches in support of the war, advancing the current and conventional view of the struggle, but if he on any occasion protested against the strangling of free speech, the public never knew it.* No prominent headlines in the New York *Times* or in any other daily paper ever informed them of it.

When Mars stepped upon the national stage freedom of the press also disappeared. Thousands of writers whose words had commanded attention and respect could no longer say to their fellows that which God Almighty had put into their heart and conscience. Or if they did they went to prison. This "destruction" of "free moral agency" also left Professor Giddings cold as far as the public was informed of his opinions. His hour to break a lance for the "free moral agency of a fellow being" had not yet struck.

Academic freedom also went out when Mars came in. It would seem a vital thing that teachers should be true to their heart and conscience, and that teachers who follow truth above all things are the safest instructors of youth. But according to our educational authorities there could be only one view of the war, that of the dominant majority. All other views were heresy to be hunted out. And so it came about that in a great many American universities, colleges and public schools, teachers were hounded by presidents, trustees, and other infallibles. Here again Professor Giddings, as far as the world knew, was unmoved. His wrath had not yet risen.

Then there were those men whose consciences forbade them to slay their fellow men. When called upon by the state to shoot, bayonet or choke with bare hands, men who were strangers to them and with whom they had never had any quarrel, they protested that this was something their conscience would not permit them to do.

The Military Service Act professed to safeguard the conscience of men of this class. But it was as silent as Professor Giddings. Hundreds of objectors whose conscientiousness was beyond all question were flung into gaol, tortured in many cases and in almost every case subjected to humiliation and indignity. Again no headlines appeared in the daily prints telling of the passion of Professor Giddings for the preservation of "the free moral agency of a fellow being."

### WRATH FINALLY ROSE

Nevertheless his wrath finally rose. Hark, there is a popular outcry! There is noise and shouting. Professor Giddings listens. What, the American citizen is to be robbed of his beer and whiskey, his rum, his gin, his vermouth, his dearly beloved cocktail! The Professor is appalled at this attack on freedom. His soul is dismayed. He reaches for the flint-lock over the mantelpiece, girds on his armor and goes forth to battle with the foe.

Thousands of American citizens acted in precisely the same manner as Professor Giddings. They consented to the involuntary dispatch of their fellows to the European charnel-house and now whine piteously, mouthing such sacred words as "freedom of conscience," because they, in turn, are the victims of coercion in regard to the consumption of alcoholic drinks.

But there is a vital difference between the position of Professor Giddings and the majority of these newfound lovers of freedom of conscience. Most of them were never looked upon as individuals whose opinions on public questions were considered valuable. Few of them were regarded as having exceptional knowledge and insight.

Not so Professor Giddings. He typifies a class in which wisdom, judgment and vision have been assumed. He typifies a class which has constituted itself the custodian of democratic ideals, that is to say of the most precious, most sacred, most vital things of this nation. This superstition of superior wisdom, greater vision, is essentially just as vicious and just as disastrous as any superstition of the middle ages.

*He made one statement before the war began, but thereafter no record of any utterance is found.

SUPERSTITION MUST GO

Democracy will never make real progress until it is popularly recognized that mere knoweldge is neither wisdom, nor vision, nor inspiration. Nature, today as ever, recognizes no pretentions to superiority. Wisdom, today as ever, overlooks the wise and prudent and reveals herself to babes. What we have got to recognize is that statesmen, editors, ministers of religion, educationists, scholars, etc., are not necessarily inspired persons. An editor is not necessarily the person best fitted to select and interpret the day's news. An educationist is not necessarily the person best fitted to advise as to education, and ministers of religion are not necessarily the most religiously minded in the community. By all means let us listen to what these men have to say, but for heaven's sake let us abandon the superstition that they have necessarily wisdom and understanding.

The man in the street is still in the thrall of this superstition. When he abandons it the world will be happier. Also there will be fewer wars.

A. VERNON THOMAS.

## Conscientious Objectors

On September 3, 1919, a delegation representing the College Park Association of Friends, California, visited the United States disciplinary barracks at Alcatraz, San Francisco Bay. This memorandum is my individual report and comment on the visit referred to. Colonel Garrard, Commandant, and all his subordinate officers were very courteous to us and seemed sincerely desirous of letting us have full opportunity to observe the actual conditions in this prison.

We first interviewed those conscientious objectors to military service who were then in dark cells. These men, like the various criminals, are locked up for fourteen days in "solitary," then are released for fourteen days and this is followed by another fourteen days in "solitary" on bread and water if still adhering to their convictions that they will not work under military orders because they conscientiously reject military ideas or methods. These men have no cot, no chair, nothing but four medium-weight blankets to wrap themselves in at night when they lie on the miserable, cold concrete floor, to obtain such sleep as they can. In the old days of medieval torture, some of the finest productions of the human brain were written in solitary confinement by men who endured it for conscience sake. But these young men at Alcatraz have no writing material, no books, nothing to employ the mind save their own thoughts. The writer has been thirteen times in Europe and, like so many other tourists, has sometimes looked with horror at the dungeons or cells where men were incarcerated because of religious or political convictions. But I believe that most all such wretched places of abode had a little ray of light from a small window. On the occasion of this visit to Alcatraz, we were also shown the dungeons where we were told that up to three weeks ago, these sufferers for conscience sake had been kept during the regulation fourteen days at a time. But these dungeons were so placed in the heart of the prison that not the slightest ray of daylight could ever penetrate them. This savage brutality has recently been discontinued and the men are placed in the cells in which we saw them, which are cut off from all light with the exception of a few little holes about seven feet above the ground over the top of the door.

After luncheon, we were introduced to a colored religious objector, who is standing faithfully by his interpretation of Jesus Christ's Sermon on the Mount. He, too, will not work and will not even walk under military commands. Whilst this may seem a mistake, there would seem to be small excuse for the abuse which has been poured upon him. He needs different sort of treatment. The morning of our visit to Alcatraz, we were told by eye witnesses that he had been hauled out of his cell, put upon a cart and finally thrown off of it, as if he had been a bag of meal, onto the ground. When we saw him, he was sitting in a doorway looking out through the bars upon the beautiful San Francisco Bay, with a mystical look upon his suffering face. He had been at first hardly able to converse intelligently with us. He had remarkably fine and regular features even from the Caucasian viewpoint. We left this unhappy victim of modern prison treatment, and in a corner of the chapel met with almost a dozen other conscientious objectors, who for the time being, were participating in ordinary prison conditions. Among them were some of the most simple hearted and cleanest-looking young Christian men I have ever met with. There was also a Dunkard who by the President's ruling should apparently have been released long ago. One of these young men is a brilliant fellow, a lawyer and highly educated. Another is a Rhoades scholar, with all the position in educational circles that is thereby implied.

Our delegation felt a sympathy for the officials at Alcatraz. They, too, are the victims of conditions largely beyond their control. Colonel Garrard told me that the dungeons and other such methods had always heretofore been sufficient to break the determination of the worst cases in the army who had come under his care in recent years, but he said that he could not force the conscientious objectors to military service to comply with the requirements of the institution. I told him that all history reveals that you can not coerce conscience. Colonel Garrard evidently wishes that such cases were not sent to Alcatraz. He does not know what to do with them.

Of the men in the dark cells, I found one who would not accept army service because he thought this war would jeopardize the liberties of the country, swell the great fortunes of the rich, etc., and be bad for America. The other socialistic objectors seemed opposed to all war as being an unrighteous system, destructive of humanity and creating terrible burdens, and they therefore felt they must testify against it and favor a better way by not participating in it. The religious objectors based their objection to war upon the fact that Jesus Christ repudiated the law of Moses, when speaking of force and declared that his people instead were to do good to them that hated or abused, and his apostles definitely declared that his followers should not resist evil but overcome evil with good. These objectors, therefore, would sooner face death than be as they thought disloyal to his plainest teachings.

Many unthinking people class as shirkers these young men who, with high characters and often fine intellectual attainments, are thus incarcerated among army convicts. But we see that such a charge is quite

silly when we remember how bravely they suffer medieval punishments for conscience sake, when by yielding they could secure easement for themselves. Their bravery no one can question. Some say that a minority such as they is made up of people of unsound mind because almost all "Christian civilization" thinks differently. We could just as easily say that the early reformers in all departments of life have been crazy because in their day the majority was opposed to them and generally persecuted them.

It is to the honor of England that although in the earlier days of conscription in that country the conscientious objectors suffered much, the press, preachers and members of Parliament were not dumb, and so many publicly protested. The condition of this unfortunate class in England was relieved and since the conclusion of the war they have been released. To the dishonor of America, it has to be said that almost all the press has been dumb except to misrepresent or to ridicule; so far as the writer knows, not a single voice in Congress has been raised in their behalf, while no church conference or convention has uttered a single genuine call that these men be delivered from persecution since the beginning of the war. This shows that our people are dangerously near the condition of Prussia before the war and bodes ill for the future of America. Cannot something be done to relieve this age from the charge of such inhumanity as is discovered in the situation of the conscientious objectors to military service?

After I left Alcatraz, I remembered how, when I said goodbye to one of the religious objectors, telling him "to be of good courage," he replied to me with a beaming countenance as the door slammed on him and left him in the dark, "I am *rejoicing* in hope." No efforts of man to coerce conscience will ever overcome such constancy.

WILLIAM C. ALLEN.

## Correspondence

Editor UNITY:

We hear so much in these latter days of an alarming shortage of ministers and of such alluring appeals to recruit the ministry, it may surprise some people to glance at statistics gathered from the recently issued "Unitarian Year Book" for the current year.

There are approximately some 500 clergymen in the Unitarian fellowship. Of that number, about 150 are now without pastoral settlement; or in other words, about one-third of those listed in fellowship are idle. Of that one-third, about seventy-five have been in the ministry over twenty-five years, and so may be subject to possible increasing disabilities. That leaves about seventy men who have been approved in the ministry from one to twenty-five years and who are now available for pastoral settlement. It may be realized that the educational training of these men has cost thousands and thousands of dollars and has supposedly prepared them for an all important work.

It seems somewhat a matter of reproach that while denominational appeals for additional ministerial recruits are blazoned abroad, so large a proportion of the trained men remain idle.

Very truly yours,

*Marblehead, Oct. 2, 1919.* A. N. FOSTER.

## SELECTED

## The Future of British Liberalism

What is the Liberal party to stand for in the present and the near future? And will the Coalition Liberals rejoin the party or remain where they are? The two questions are raised in a circular which has been drawn up by some Liberals and Coalitionists who have been attempting to find a common basis. The circular contains many good points along with one or two that are more doubtful. Before examining them we have to remark that the first question to be asked of a candidate or a member of Parliament is, Under which Lord? Which leader are you for? Do you give a general support to the present Government or do you wish to bring it to an end? This question really governs the practical attitude of a member, whatever opinions he may profess on points of detail. For example, it is useless for a Coalition Liberal to profess himself a Free-trader if he supports a Government which puts the regulation of imports into the hands of the Board of Trade. It is useless for him to protest against war with Russia if by his habitual votes he helps to maintain a Government which persists in the war with Russia. If Coalition Liberals wish to return to the Liberal party they will have to face this issue. At the same time, good is done if by discovering the ground on which they can co-operate with Liberals they are led to take the necessary steps towards making co-operation effective. There is nowhere any desire to drum anyone out of the party, but there is a necessity, which is clearly apprehended, of marking the definite opposition between the principles and policy of the present Government and the principles and policy of Liberalism.

What ground of co-operation then, in detail, has it been possible to discover? There is, as in all such attempts at agreement, a long list of points, from which we may select a few that are critical. The programme begins with the League of Nations, the necessity of its enlargement so that it may "cease to be an alliance of victors," and its revision of the Peace Treaties. These proposals, though of course put in very general terms, are thoroughly Liberal in spirit. The Peace Treaties have not stood the test of criticism. Their modification has already begun, even before ratification is complete. The Liberal party of the future must become once again what it was under the influence of Gladstone and Bright, a genuine peace party. By a genuine peace party we mean one which says very little about love of peace in the abstract, but continuously shapes national policy so as to avoid the causes of war and the increase of armaments. With this object it must study the Peace Treaties and be prepared to fight first for the inclusion of all willing Powers in the League, and secondly for the free discussion of the peace terms, in which it must second every proposal to bring those terms into relation with the Fourteen Points. This is one road to peace. The other is shorter and more direct, and it is to make peace with Russia now. On this point also we are glad to see that the programme before us is quite decided. Only with regard to conscription is a more doubtful note sounded. The programme wishes that its general abolition should be decreed by the League of Nations. So do we all. But not all of

us are prepared to leave the question to the League. After the crushing defeat of Germany and the close limitation of German armaments it cannot be pretended that our security, which is more and more a question of the sea and the air, necessitates compulsory service beyond the brief transitional period required for reconstituting a voluntary army. On the other hand, to have a great conscript army, with huge reserves of munitions at his disposal, is a standing temptation to a Minister of soaring ambitions and inadequate mental balance which it is better to withhold. Under the present circumstances of the world, therefore, conscription is a matter of national policy as to which we believe the mind of the great majority to be made up. When we pass from international policy we come, of course, to Ireland, and here again are a little surprised to find the Home Rule Act offered as a basis of a solution. It is said to approximate, "as nearly as the peculiar situation of Ireland permits, to Dominion Home Rule." The fact, of course, is that the Home Rule Act, like previous Home Rule Bills, became so complicated with restrictions and financial provisions that enthusiasm for it evaporated. It was so complicated precisely because it did not start from the basis of Dominion Home Rule. Also it is in fact dead, and it is best that the future discussion of the Irish question should take its death as the point of departure. This country has to make up its mind whether it proposes to govern Ireland by tanks or by consent, and—this is a point which the programme should emphasize but does not—it has to make up its mind soon.

Among domestic questions we look with most interest at the proposed industrial policy. It is here, if anywhere, that a practical division between Liberalism and Labour is to be feared. We are glad, therefore, to see that the Government scheme for the mines is very properly condemned for the "hybrid" that it is, a hybrid acceptable to no party concerned. The programme goes farther and accepts the principle of ownership and control by the State of all general services which are of the nature of a monopoly. On the whole therefore, with the partial exceptions mentioned, we see nothing in this programme to prevent the effective co-operation of Liberal and Labour politicians for the time being. There are those who think that the work of the Liberal party is done, and that the future lies between a coalition of all the "interests" and Labour. There are others who think that the reaction against vexatious, incompetent, and wasteful State control will lead to a reversion to the old classical Liberalism of the Manchester School. Just as the Napoleonic wars and the dreary time of repression that followed them bred a real fear and hatred of government as such, just as this was the atmosphere in which the Manchester School grew, flourished, and for a generation triumphed, so it is thought that now once again people will turn from force to liberty, from bureaucracy to personal initiative, from collectivism to competition. But history never repeats itself without first providing differences enough to defeat all prophecy. In 1815 Labour was prostrate. In 1919 it is a claimant to the first place. We believe that experience of State control has given renewed life to the idea of liberty, while the common sufferings of war-time have endowed us with a new sense for equality. Thus it is true that the leading ideas of the older Liberalism have entered on a fresh life. But in their new incarnation they will have to take account of all the economic and social development since Cobden's time. A longer experience than that of war-time taught us that unlimited freedom of competition often gave liberty to the more powerful at the expense of the less fortunate. It taught us that competition might of itself turn into monopoly, and all the time while we were learning the lesson the industrial system was being transformed by the growth of all kinds of organization which have put the old individualism out of court. Liberalism has a permanent function, not in trying to undo organization, but in turning it to the service of freedom and equality of conditions, and, more specifically, in preventing the increased power of the State from being used for repression at home or abroad. But this is precisely the battle that Labour is fighting, and it is clear that the two parties which tradition keeps apart are constantly brought together by a common aim.

*—Editorial from the "Manchester Guardian."*

## "A Strong Man's House"

**We clip the following from a personal letter from an English friend into whose hands had come a copy of "A Strong Man's House," a novel by Francis Neilson, a review of whose latest book, "The Old Freedom" will shortly appear in these columns. E. LL. J.**

"The copy of 'A Strong Man's House' has just reached me. It is a feast to one's spirit, and a glowing inspiration to one's thought.

* * * *

"How faithfully our institutional crimes are visualized, our political and social sins laid bare, the vicious fruit of godless and inhuman commercialism exposed, the callousness of party politics revealed, and the blasphemous futilities of sectarian creedmongers dragged out by the searching light of reason and understanding. This book is of enormous value. Never was the art of romance and the virtue of fiction so splendidly employed in the sphere of educational endeavor.

* * * *

"Here we find the art of word picture painting, whereby the common wayfaring man and woman could have revealed to them the root source of economic and social wrongs, and the righting of such by the application of fundamental principles to and through social functionings.

* * * *

"The righteous rage of it is thrillingly fine, but it is not allowed to warp the judgment or to stifle the prophetic vision. Indeed this latter faculty has been so acutely exercised that the 'triple alliance' of the great labour unions is foretold in absolute accuracy of detail. If there be one thing lacking (and I rather imagine, from the title, that this need is met in the volume 'The Old Freedom') it is the insufficiency of constructive teaching. The site is cleared of all the stubble and debris, the stagnant, poisonous cesspool is drained off, the land upon which to erect a beautiful, spacious healthy dwelling for human habitation is brought into view, but the architecture of the house and grounds is not submitted! And many may read the one book but fail to secure the one wherein the picture is made complete! However it is a message which makes life worth living and causes worth serving."

## News from Europe

### The Lincoln Statue.

The Barnard statue of Abraham Lincoln, the American gift to Manchester in commemoration of an historic friendship, was formally unveiled yesterday. The occasion was made a notable incident in the movement for greater unity between the English speaking peoples. It was attended by the American Ambassador, Mr. J. W. Davis, and Judge Parker, a former candidate for the American presidency and Chancellor of the Sulgrave Institution, which is working in the cause of Anglo-American friendship. The Lord Mayor received the statue on behalf of the city. He was supported by a very representative gathering of Manchester men and women.

The statue stands in Platt Fields, on an open piece of greensward in front of the old hall. It imposes a severe test on any site. Its overtowering height, springing from a short base two feet from the ground, calls for space and amplitude. It was difficult yesterday to realize the excitement and the controversy that arose in America when Barnard executed his statue (of which this is a replica) for Cincinnati. People called it "horrible," "grotesque" and "defamatory." One must see it many times and without an eddying crowd of sightseers to appreciate the transcendent qualities that make it so fine a piece of art, and so wonderful a revelation of character.

### War Waste and Stupidity.

A telegram from Bonneville (France) states that a stock of five thousand tons of perchlorate of ammonia, used during the war for manufacturing explosives and representing a total value of twenty million francs, has been thrown into the River Arve as the simplest way of disposing of it. Apart from the financial loss involved, the chemical has poisoned the river at least as far as its junction with the Rhone, killing all living things in the water.

### The Pogroms.

An editorial in the *Manchester Guardian* states:

While the Peace Conference has been wrangling at Paris, Eastern Europe has in large measure lapsed into anarchy. The most terrible expression of this anarchy has been a series of Jewish massacres, for which Roumanians, Poles and Ukranians must bear the responsibility. The first of these is an Allied State, the second a State which the Allies have set up, and the third a State fostered by the Allies as against Bolshevik Russia. Such are the States principally disgraced by these excesses. The Poles, regaining their freedom, after a century and a quarter, with the goodwill of all mankind, find their first use for it in the persecution of Jews. The Ukraine, specially pampered as an opponent of Bolshevik Russia, appears to be the scene of the worst and most widespread massacres. Through the mists which separate us from Eastern Europe the facts are dimly seen to be of a kind unknown to Europe for many a generation, except in connection with the rule of the Turk. A committee of protest has been formed in France and issues an appeal, signed by Anatole France and many other weighty names, to the public opinion of the world. That Europe should have lapsed into this barbarism is a discredit to the statemen who since the Armistice have held its destinies in their hands. But public opinion, if it is sufficiently instructed, can act with sovereign effect, and it can insist that the statesmen should put the elementary issues of humanity first, that they should take steps in common to re-establish peace in the east and let the decision on trumpery questions that concern a few interested individuals or make a theme for rhetorical journalists be relegated to their proper place.

### A Wonderful Story.

We are indebted to the Parliamentary Correspondent of the *Manchester Guardian* for the following:

On the mechanical side war has simply reproduced in actuality the dreams of romance—the submarine, the Zeppelin, the tank, poison gas, even atomic energy, which Professor Lodge conceived as a possibility of the next war, are all in the fiction of Jules Verne and Mr. Wells. But on the human side the war has produced records of human experience far beyond the conception of the romanticist. Nearly everyone has heard of such experiences, and many books have been published that are full of them. None of these, however, can be more strange than those recorded in a book which I hear is to be published, written by Lieutenant G. H. Jones, of the Indian Army Reserve, and illustrated by photographs on a hand-made camera by Lieutenant B. W. Hill of the Royal Air Force.

These officers, when prisoners of the Turks, not only shammed madness—and in Lieutenant Jones' case incipient general paralysis—so successfully that they were ultimately released, but convinced their Turkish commanders that they were mediums, and actually carried on a correspondence in this way with the Turkish War Department. The culminating act in their deception was hanging themselves, to be rescued by a spirit, who was a Turkish confederate. The confederate was late and the Turks hung on their legs as they hung before a confederate arrived. It was a very near thing, but they recovered. One of their greatest difficulties was, when the Turks did send them back, to convince the British doctors that they were sane.

Lieutenant Jones is a son of Sir Henry Jones, Professor of Moral Philosophy at Glasgow University. He was taken prisoner at Kut. Lieutenant Hill, who sat almost in one position feigning melancholia and reading the Bible for seven months, is a young Australian airman who was shot down by the Arabs in the Sinai Desert, and put up so good a fight that a Turkish aeroplane afterwards dropped a message over the British quarters saying that he was a prisoner and recommending him for a decoration because of his good fight.

The name of the book is "The Road to En-dor." They got some of their ideas about spooks from "the witch of Ender" passages in the Bible. Much of the Holy Writ was memorized by Lieutenant Hill in his seven months' perusal of it. The idea of using the spook business began when they heard that there was supposed to be buried treasure near the camp and that the commandant was interested in it. They complain that spiritualistic societies here have shown far too little interest in their research work, carried on in such unusual conditions.

### The Caillaux Inquiry.

The decree of the High Court Commission Inquiry sending M. Caillaux before the Court of Justice was made by virtue of articles of the penal code which deal with crimes against the external safety of the State, and of the code of military justice concerning intelligence with the enemy. It is anticipated that the discussions will begin about the middle of November.

### Germany and Inferior Cotton.

A German wireless message from Berlin says:

With regard to the report which the former American commercial attache in Berlin, Thompson, handed to the American Commercial Department concerning the possibility of sending inferior cotton to Germany, the German newspapers state that it is true that the German cotton mills during the war gained experiences which make it possible for them to make use of inferior cotton which is no longer usable in the factories abroad.

### Belgian Territory in East Africa.

The Anglo-Belgian agreement, to which reference was made in the Belgian Senate concerning the districts of Ruanda and Urundi, in German East Africa, embodies not a bargain between the two countries, but a free gift by Great Britain to Belgium of these territories.

The whole of German East Africa was assigned to Great Britain by the Peace Conference as a mandatory of the League of Nations. Ruanda and Urundi, which constitute the most fertile position of the colony, and which have a population of over 3,000,000 natives, have been handed over to Belgium as a gift. This gift to Belgium is a mark of British gratitude to her ally, Great Britain having been under no obligation whatever to cede this, the most valuable, portion of her new East African domain to Belgium or any other country.

### France and the Exchange Question.

The newspapers this morning emphasize the necessity of taking vigorous steps for improving the rate of exchange.

They are unanimous in considering that the Allies ought to remain closely united on this point, as they were in the war. The *Petit Parisien* is convinced that *pourparlers* have already been entered into with a view to a financial understanding between the Allies, and suggests that France's creditor position as regards Germany might facilitate an understanding, either by serving as guarantee for an international loan or by contributing to the organization of inter-Allied credits. A financier declares in the *Journal* that the crisis is not due to speculation but to the need for imports and the difficulties of exportation.

### Wireless Telephones.

It is announced from Rome by the under Secretary of State, Signor Theodoli, that Marconi and some Lobby friends have successfully carried out experiments with pocket wireless phones.

### Gay Ostend.

The revival of Ostend (writes "M. H.") is little short of miraculous. This town of shattered glass was never so full, nor were there, even before the war, more entertainments. One reason for its filling-up is that the "laisser-passer" restrictions have been abolished and people travel freely from France into Belgium. Another reason is the nearness of Ostend to the battlefields of the Yser. Swarms of English and Americans, to say nothing of Belgians themselves, are trooping over to see the spots about which they have hitherto only read. Ostend itself has a curious resemblance to the famous watering place of before the war. It is the same and yet not the same. The casinos are open; there can be seen the smartest of frocks; the *plage* is filled with gay colors; horses and riders cut a dash every morning. The theaters are giving all sorts of performances, and there is a fine orchestra. The harbor, however, strikes a different note. There salvage by the British Admiralty officers and men goes on daily. It is this salvage which makes all the difference, for it reminds visitors how less than a year separates their concerts and theaters from the greatest of all wars.

### An Electrical Invention to Facilitate Reading by the Blind.

A remarkable electrical invention has recently been made by means of which the blind are enabled to read by sound.

This invention is an application of the well-known principle whereby the resistance of a selenium electric cell can be varied by alterations in the intensity of the light impinging upon the plates. In this particular application variations in the light are produced by reflection from the printed pages of a book, over which the apparatus is passed. Every different printed letter will cause a slight alteration in the reflected light, and these variations in the light will, by varying the resistance of the selenium cell, induce corresponding fluctuations in the current of electricity generated by the cell.

By connecting the cell to what is in effect a telephone receiver, the blind man is enabled to recognize each individual letter by the sound produced as the instrument passes over the successive lines of print.

### The Passing of the Red Trousers.

The red trousers of the French army are to be no more. There is a political and economical tragedy about it with which very few people are familiar. The originator of the red trousers was Napoleon, who was prompted in his "reform" by a desire to help the native cultivation of madder root—at that time and for many centuries previously the chief source of red color throughout the world—against the Dutch and Italian rivals. As a result the industry expanded considerably, and some fifty years ago was worth nearly £2,000,000 per annum.

But then came the Graebe-Liebermann discovery of the alizarine dyes, and in less than ten years, between 1870 and 1878, the production of madder root in France shrunk from 25,000 to 500 tons, and then it disappeared. This was a great German victory. Nevertheless the army trousers continued to be dyed red, only this time the dyes had to be imported from Germany! This was certainly a great humiliation for the French, but it evidently required a great war to put an end to it.

## THE SUNDAY SCHOOL

### The History and Practice of Religion

*A Seven Year Course*

**Formerly directed by Jenkin Lloyd Jones and still pursued by the Religious Study Classes and Sunday School of All Souls Church, Chicago.**

PREPARED FOR UNITY BY MISS MAY JOHNSON.

*The Second Year*

*The Religions of the Elder World*

### XIII.

### India

TEXT: *His truth shall spread from pole to pole,*
*While the eternal ages roll.*

The subject of India should have for those of us who have either Celtic, Anglo-Saxon, Teutonic or Latin blood in our veins, a personal interest, because India is the land of the Aryan people whose ancestors, with the ancestors of Greeks, Romans, English and Celts, roamed the fertile grasslands first of Central Asia and then of the steppes east of the Caspian Sea. India is the land, too, of Kipling and Sir Edwin Arnold, of "Gungha Dhin" and the Prince Siddartha; of Yogis and mystery, mysticism and occultism, queer rites and strange customs, a land of fascination and compelling interest.

The first dawn of history shows at some time prior to 2000 B. C. a so-called native population of India, commonly known as Dravidians. These were people short in stature, dark in color, more or less negroid in appearance and probably related racially to the Mongols and Chinese with whom their ancestors had dwelt in prehistoric times in the plains of China. There were also the Tibeto-Burmans, who originally came from Central Asia, and the Kolarians also from the northwest, comprising the group called Turanian. Some 18,000,000 full-blooded descendants of these three races still live in India and about the same number of that great branch of the human race known as Indo-European, Indo-Germanic or Aryan, which lived originally in the central grasslands of Asia and the region east of the Caspian Sea. This race divided into two streams, one moving westward into Europe, the other moving eastward and peopling the Iranean peninsula and India.

At least as early as 4000 B. C., the Aryan parent race occupied the pastures of inner Asia; later, coming over the northwest passes of the Himalayas, they began to seize the land from the Dravidian tribes. The language then as now was Sanskrit. In it all their literature is written. It differs absolutely from the languages of Southern India which are of the Turanian group. Indeed, all Aryan nations, including ourselves, still speak the language of the Vedas in the same sense that Dante wrote the language of Virgil. Sanskrit and English are but varieties of one and the same language.

By the discovery of the Sanskrit language in the later eighteenth century the sciences of comparative philology, linguistics, religion, comparative theology and jurisprudence were profoundly influenced. By its study the common descent of many peoples is proved.

It does not seem clear as to how its alphabet of forty letters was formed, but it probably is due to the Phœnician, which was passed by merchants down the Euphrates to Persia and India. To Sir William Jones, sent to India from England in the interest of maintaining justice, we owe primarily our knowledge of this mother language. The existence of great multitudes of Sanskrit manuscripts was not suspected until India was penetrated by the East India Company. Sir William Jones accomplished one of the most momentous things in modern scholarship. Early realizing that no man could administer justice between people so diverse until at least he knew their speech, he at once applied himself to its study and came upon a vast literature. He found evidence of an ancient people showing profound metaphysical and philisophic penetration and burdened with high spirituality. His conclusions were added to by Max Muller, the greatest scholar of his century, and were carried still further by Sir Monier Williams, born in Calcutta, who gave to England the benefit of his great learning.

Barton in his "Religions of the World" tells us:

> The sources of information concerning the religion of the early Aryans of India are the Vedas, the Brahmanas, and Upanishads, all of which are counted for Vedic by the people of India. More than a hundred books are called Vedas, some of which are little known to scholars. The Vedas, properly so called, are the Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda.

The Veda tells the story of the arrival and settlement in India of the white-skinned Aryan race. There is no literary document more primitive except the Egyptian papyri and the clay cylinders of Babylon and perhaps the Chinese classics. Of the four Vedas the Rig-Veda is the oldest. No document known in the modern world brings us so near the beginnings of language, thought or mythology. In the Vedas as nowhere else we see the actual process of the growth of religion and the birth of gods, the transition from a natural reverence for the great nature forces and phenomena that dominate so completely the life of a simple pastoral people, to a deification of these forces and the establishment of a fixed ceremonial for their worship or propitiation. In the Rig-Veda is no ritual save simple songs, no temple and no idols, no offering or sacrifice save the gift of the soma, the juice of the sacred moon-plant. The religion is a pure monotheism, the different names being only names for the one god. It is one of optimism, with hope of the future life and joyous reunion with loved ones. The position of women is high. It contains hymns by women, some of them queens. There are no elaborate theories of creation, none of the atrocities which in later times grew up about the worship of Siva and Kali, none of the miracles of Vishnu nor the licentiousness of Krishna. There is no text approving child marriage or widow-burning, and no text against the re-marriage of widows. Marriage was sacred and man and wife were both rulers of the household. Caste as it exists today was unknown. At this time the Aryans ate beef and drank the liquor made from the soma juice, which soon however itself became deified and the Soma became identified with the moon and the Soma Veda becomes a ritual of the worship of the moon. Animal sacrifice was afterward added.

To quote Barton again:

> The Brahmanas, which probably began to be composed as early as 800 B. C. in prose, represent a theological transition. The Aryan people had now been long exposed to the Indian climate, had occupied, in addition to their original territory, the valley of the Ganges in which the climate was more depressing, and had, independently of climate, reached a more mature period of thought. In the Brahmanas, too, we have evidence that the fluid society of the time of the Rig-Veda had crystalized into the four castes. . . . A few passages indicate that the more thoughtful had passed beyond the stage of culture in which gods are believed to be material beings and animal sacrifices are thought to be potent. Religion was becoming a thing of the spirit.

At the end of each Brahmana appeared a Forest Treatise intended for the hermits and sages who lived apart in the forests of India, and at the close of each is an Upanishad. In these Upanishads, some of which precede Buddha and some of which are very recent, for the canon was never closed, are some of the most beautiful of the Indian writings. Next to the Rig-Veda they are the most important literary production of Vedic India. The oldest of the five, the pure Vedanta Upanishad, is a theological consideration of the nature of God and the human soul.

However many deities the Hindu may seem to have, the basic creed of the Hindu mind is, "There is but *one* being, no second. The Real is One." The Devantic conception of God is that he is all pervading, the all powerful spirit or soul from whom all being proceeds, Brahm, and that the individual soul is identical with the world soul. But the Hindu, instead of rejoicing at the knowledge of his own divinity, considers his individual existence as a separation from the Infinite, and therefore evil, and the whole aim of his life is to become sufficiently pure to be fit for reunion with the divine. As one life-time is too short for him to gain such purity, the idea of successive lifetimes arises, the purity and goodness of one lifetime being carried over into the next, until finally reunion with Brahm may be reached and rebirth cease.

By 500 B. C. the Hindu religion had become a religion of pessimism because of the feeling that life on account of its suffering was not worth living. It became the ambition of the ascetic to exclude everything but the consciousness of oneness with Brahm, the final goal being salvation through knowledge of one's own divine nature.

The religious attitude of these writings is well characterized in the following epigram by Hopkins:

> In Vedic hymns, man fears the gods and imagines God.
> In Brahmanas, man subdues the gods and fears God.
> In the Upanishads, man ignores the gods and becomes God.

Following the period of Brahmanism with its wrongs and cruelties and the oppression of the people by the priestly caste, came a period of reform. The first protest came from the Jainists about 500 B. C. After some thousands of years of Jainism and Buddhism, during which corruption had crept into both religions, a period of Brahmanic counter reform arose and it was during this periold that the great epics, the Ramayana and the Maha Bharata, came into prominence. It is to them that we must turn to study the budding and gradual flowering of the modern religion. It is in these that Vishnuism and Sivaism have their fullest and highest expression.

In the present day when a new cult has a charm for so many, Brahmanism is a living force in the world, perhaps because it is hospitable to all kinds of foolishness, superstition, drudgery and tyranny of mind and of thought. It represents the lowest groveling fear of the unlettered Hindu up to the noblest spirituality such as was exemplified by Mozoomdar

## THE FIELD

*"The World is my country,*
*to do good is my Religion"*

### LINCOLN CENTRE'S NEW LEADER.

All Souls Church has once more a pastor and Lincoln Centre a director. Rev. and Mrs. John Morris Evans arrived in Chicago on Wednesday of last week and at once took up their residence at the Centre. On Friday evening, October third, a reception was given them by Mr. and Mrs. Francis Neilson and Mrs. Jenkin Lloyd Jones at the home of the former, 4800 Drexel Boulevard. The evening was a delightful one, most thoroughly enjoyed by the many members of the church and parish and the outside friends who gathered to extend a hearty greeting and welcome to these new workers in the field of Chicago's religious and civic life. The beautiful and spacious home of Mr. and Mrs. Neilson and the gracious hospitality of the host and hostesses afforded a most fitting setting for an evening of cordial social intercourse and genial getting acquainted.

Sunday morning was a real test of the loyalty and interest felt by the people of All Souls toward their new minister, for a heavy downpour of rain continued during the entire forenoon. Yet a large congregation gathered through the storm, listened attentively to the splendid sermon and lingered afterward to greet Mr. and Mrs. Evans and to congratulate each other upon their good fortune in having secured a man so obviously destined to be loved and approved by them all. Words of heartiest praise for sermon and preacher were on every lip.

Mr. Evans chose for the subject of this first sermon the words of the Proverb, "Where there is no vision, the people cast aside restraint." He pointed out that the church of today must be not a house of reminiscence but a point of new insights and new outlooks, where religion is creative rather than respectable and does not seek to remain fixed and static in a living, moving world, finality being today the worst heresy. The new church, he said, must be led not by antiquarians but by prophets who will put personality and not things in the saddle and will bring to men the vision which will inspire them to such an elevated way of looking at life and seeing it as it is as will create in men self-reliance, a sense of reverence, and freedom both from the tyranny of self and the dead hands of the past and from the fear of the crowd. This vision must also give to men the power to endow the commonplace with new meanings and new values and open the future, making tomorrow plastic and removing the veto from men's hopes. The present is illumined not by the past but by the future. Man must live and feel forward, not backward. The articulations of yesterday cannot be borrowed for the meanings of today.

The speaker urged that, having received this vision, men must next communicate it. The need is for a cause to be loyal to and a cry to make it known. Then men will take the broken chords of life and weave them into a symphony, by group work, by association of the one with the many, for nothing can be accomplished alone. When the church bells ring out the note of God's fatherliness, then the factory whistles will be keyed to harmonize with the bell, and men will really be brothers, fit citizens of the democracy of God, the republic of great souls, that is to be.

The Sunday School also opened its year's work auspiciously with a goodly number of children and teachers present despite the storm. Mr. Evans spoke to the children, in simple words which held their attention, of the three necessities of human living, the sense of reverence, of fellowship, and of service. The school felt keenly the absence of its beloved leader and teacher, Mrs. O. T. Knight, whose removal to Cleveland has taken from the school a teacher of twenty years' standing and one of its most efficient and faithful workers.

The present week is a busy one at the Centre. Besides the reopening of all the settlement activities, gymnasium, domestic science, clubs and classes, Tuesday will be the opening meeting of the Tuesday Class in the History of Religion, and a luncheon and social hour following will give further opportunity to meet the new leader and his wife, while a meeting of the Chairman of the Sections afterward will formulate plans for the coming year. Wednesday evening the Fellowship will have its first monthly dinner, followed by discussion of the proposed new Illinois constitution led by Herbert S. Bigelow and Miss Alice Thompson. Thursday evening the Parents' Association will be given the opportunity of meeting and listening to Mr. Evans who will speak on "Heroic Parenthood."

And so the work goes on, still in the spirit of its founder, still following in the paths of freedom and brotherhood wherein he pioneered, still true to his watchword of "freedom, fellowship and character in religion," and seeking to "promote truth, righteousness and love in the world."

Q.

### SOUTH POKUS.

South Pokus is religious,
It's the honest gospel truth.
South Pokus folks is pious,
Man and woman, maid and youth,
And they listen every Sunday,
Though it rain, or snow, or shine
In their seven shabby churches,
To their seven poor divines,
Who dispense the balm and comfort
That the thirsting spirit needs
By a fitting of the Gospel
To their seven different creeds,
Each one sure his way to heaven
Is the only sartin way,
For South Pokus is religious,
As I started out to say.

Now the Pokus population
Is nine hundred, more or less,
What in one good congregation
Would make quite a church, I guess,
And do lots of good, I reckon,
But you see that couldn't be
As long as one's tweedledum
Is different from another's tweedledee.
So the Baptists, they'll be Baptists,
Though the Church is swamped in debt,
And the Orthodox is rigid,
Though expenses can't be met,
And the twenty Presbyterians
Will be Calvinists, or bust,
For South Pokus is religious,
As I said along at fust.

The Methodist will be buried,
When his turn comes 'round to die,
In the little weedy Church-yard,
Where no other sect may lie,
And the Unitarian brother,
As he walks the village streets
Seldom bows, unless another
Unitarian he meet,
And at Second Advent's Socials
Every other Wednesday night,
No one is truly welcome,
But a Second Adventite,
And there's only Universalists
At the Universalist store,
For South Pokus is religious,
As I think I've said before.

Now I want to tell you, Church folks,
And put it to you strong,
While you're fighting, Old Nick's fellows
Are pulling right along,
So you better stop your scrapping,
Be united, if you can,
For the Pokus way of doing,
Ain't no use to God nor man.

—*Selected.*

---

in the Parliament of Religions. Brahmanism now is a living faith. Today the Vedas are quoted reverentially and the intelligent Brahmin is perfectly at home with Emerson and with Darwin. We may rejoice in the memory of the great Rammohun Roy who though never renouncing his Brahmanistic faith, sufficiently appreciated western thought to translate our New Testament, making it available to his people but leaving out the miracles.

In our next lesson we will study the Ramayana.

QUESTIONS.

(1) Who were the first inhabitants of India?

(2) Name the two parent races and some of their ramifications.

(3) Tell something of the discovery and value of the Sanskrit language.

(4) What are the characteristics of the three principal sections of writings commonly called Vedic?

(5) In what great epics may we find the highest expression of the early religion of the Hindu?

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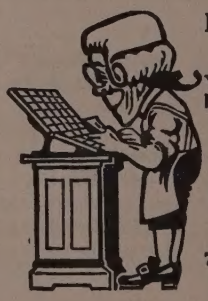

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